



... has been observed on each Sabbath  
... in many of the colleges for several years.  
That this object may be more deeply and  
... felt, not only at the colleges...

structors and pious students of the colleges and friends of religion in different parts of the country, in some form most agreeable to themselves unite in this season of fasting and prayer. The object of this proposal has been communicated to the colleges and churches extensively. It is also hoped that the above mentioned day of Prayer will be followed by a more prevalence of the Sabbath morning concert for the colleges."

Dear Brother, will you accept the above with only a single line in addition. We with revivals of religion in Boston and 200 anxious persons in Park street. Unknown number is Old South, some in the city, about 40 hopeful converts here, 20 are in the academy, the work in both places fruitful and progressive."

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**City Missions.**

gospel we preach contains within itself a principle which all the powers of earth and never extinguish. It is a living principle tendencies are impulsive,—onward, peculiar and all-conquering influence of

religion may be restrained or retarded, crippled in its moral power, or turned its course for a season. But this is all the deep and majestic river rolling its course to the mighty ocean, may be agitated, yet, it will gather power and momentum every moment, until it meets the enemy, and the mightiest obstacles give way before the cloud of wax before the rising Sun. The audience to Jehovah's fiat the gospel will

a speedy and complete triumph it must  
 "free course." The field over which the  
 o be run is the world, and the duty of  
 is to clean it. "Prepare ye the way  
 word. Cast ye up, cast ye up. Make the  
 straight and the rough places smooth,"  
 course must not only be 'free' but there  
 freedom of action in all the efforts of  
 o are to prepare it—For where the spirit

...the very nature and end of an aristocratical  
to cripple freedom of action. It throws  
the subjects of its power a chilling, with-  
fluence, and checks the holy aspirations  
as it presses toward the mark, for the  
entirely repugnant to the genius of our in-  
and the spirit of the Gospel which  
is into the glorious history of the cross of

What then must be the thing. *Cast*  
the members of Christ's living body!  
anomaly. O the pride and vanity of  
at the church as pictured by an inspired  
Like the human body it has many mem-  
the head of the body is Christ, and every  
is a brother,—a republican brother. If  
their trust each member is obedient to

... If they were all one member," where is the body?" "The eye cannot say to the hand, 'I have no need of you' or the head to the feet, 'I have no need of you.' Nay much more, the members of the body which seem to be less honorable or which we may think to be less necessary and worthy of more honor, that there should be no schism in the body, and that all the members should

knowledge this to be true, say my reader, what do you complain? My complaint is, that this is so readily and universally accepted in theory it is most lamentably and fully denied in practise. This is so in Boston and vicinity and amongodox denominations. And does this progress of City Missions? Yes: this

Aristocracy among Christians has blighted the best energies of the Church, destroying the beautiful symmetry of Christ's edifice and checks the living current as it rushes to the help of every member. It is present in the world halt, maimed, and paralytic:—in the house of its friends, a spectacle might make angels weep.

It will be the wisest plans of the wisest men, vain the efforts of multitudinous associations

influence of their well filled treasures, in  
version of the world, so long as there is  
the disciples of Christ a want of unity  
ness both in spirit and action. And no  
this work will suffer so severely and im-  
ves that of City Missions. More than  
er the body of the church as such wish-  
filled with the spirit, and have an un-  
high which shall make her beautiful as  
steadfast and unmovable as Mount Zion,

ys abounding in the work of the Lord,  
st be a taking hold of hands. What  
thought of a body of men all waiting to  
ified with the same shock, that would  
hold of each other's hands. Think you  
lectric fluid would jump from one to the  
oot, a yard or a rod as the case might  
moral union and sympathy among the  
of Christ is so important in order to be

in spreading the spirit and doctrines of  
religion among the mass of mankind, that  
gave the sentiments of another and a  
writer of this day.

“Our Savior’s plan for the extension  
of Christianity in the world, was that the spirit of  
God should spread from heart to heart, by a sort  
of contagion.—A good sentiment or a bad  
one spread among men by the simple expres-  
sion of it, more than by the reasoning by which

influence is, which heart has over heart of sympathy."





## POETRY.

## EVENING.

Abide with us, for a season evening and the day is far  
 And the evening is the day is far  
 And the evening is the day is far

"Tis gone, that bright and orbed light,  
 That gliding from the east, has set,  
 Your muffled cloud has hid from sight  
 The last faint pulse of quivering light.

In darkness and in evening  
 The traveler on his way must pass,  
 No gleam to watch or rest or tower,  
 Winding away the twilight hours,  
 Sin of my sin, Thon Saviour dear,  
 It is not night, if Thou be near;  
 Oh, may no earthly cloud be near,  
 To hide thee from the certain eyes.

When round thy wondrous works I bow,  
 My searching raptures glance I throw,  
 Tracing on Wisdom, Power and Love,  
 In earth or sky, in stream or grove.

Or by the light thy words disclose  
 Watch Time as it rolls as it flows,  
 Scanning thy glorious Providence,  
 Where not too deep for mortal sense.

When with dear friends sweet talk I hold,  
 And all the flowers of life unfold,  
 Let not my heart within me burn,  
 Except in All Thine discern.

When the soft dews of kindly sleep  
 My weary eyelids close in sleep,  
 Be my last thought, how sweet to rest  
 For ever on my Saviour's breast.

Abide with us from morn till eve,  
 Without Thee I can never live,  
 Abide with me when night is nigh,  
 When thou dost lead me to thy light.

Thou frame of light and dark and  
 Steer through the tempest that we are  
 Amid the howling winter sea  
 We are in port if Thou be near.

The Ruler of this Christian land,  
 "Twixt Thee and us ordained to stand—  
 Guide Thine our course, O Lord, aright,  
 Let not all do as I have done.

Oh, thy time own sad burden, borne  
 So meekly up the hill of cross,  
 Teach Thine our Father's daily cross  
 To be as Thine, O Lord, our Lord.

If some poor wandering child of thine  
 Have spurned to do, the voice divine,  
 Let him, the ground he trod, be trod,  
 Let him no more lie down in sin.

Watch by the sick—erich the poor  
 With blessings from thy boundless store;  
 Be every morning, Lord, my light,  
 Like infant's slumbers, pure and bright.

When near and blessed in when we wake,  
 Ere through the world's way we take,  
 Till the ocean of thy love  
 We lose ourselves in heaven above.

## THE CONVERSION OF ST. PAUL.

And so far to the earth, and heard a voice saying unto  
 Him, Saul, Saul, why persecutest thou me?  
 Who art thou, Lord? And the Lord said, I am Jesus whom  
 thou persecutest.

The mid-day sun with fervent gleam,  
 Broods o'er the haze, twinkling air,  
 Along the level meads, the green  
 The palm-tree's shade unwavering lies,  
 Just as thy towers, Damascus, rise  
 To greet thy wanderer.

The leader of that martial crew  
 Seems bent some mighty deed to do,  
 He scoldly he speaks,  
 With lips firm closed and fixed eyes,  
 Like warrior when the fight is high,  
 Nor lets his language break.

What sudden blaze is round his head,  
 As though his Heaven's refulgent cloud,  
 No more his glory shone,  
 One moment—then he falls,  
 Voice heard his inmost heart appeal?  
 Voice heard by him alone.

For to the vast high dome and form  
 Seem lost in light and form  
 While Saul, in woe and form,  
 Sees dory within the blazing field  
 His persecutor Lord.

With keen yet pining glance  
 And hears the mock upbraiding call  
 As gently on his ear  
 As if Almighty Son  
 Were prisoner yet in dark earth,  
 Nor his great power begun.

His strange descent at thou me?  
 He heard and saw, and sought to free  
 His alien eye from the light  
 But Heaven's high might bade it there,  
 Still gazing, though he sought to bear  
 To the insupportable light.

Who art thou, Lord? he falters forth  
 He shall not ask of heaven and earth  
 At the last what he has seen  
 When did he see the suffering high?  
 And pass of the suffering high?  
 Great God of judgment, say.

Alas! little dream our lifeless eyes  
 What glorious presence they despise  
 While, in our night of sleep,  
 To power, fame we rudely press,  
 Christ's altar in our hearts,  
 Christ's altar in our hearts.

And though heaven glaze long since have cloud  
 And our dear Lord in his radiant  
 High above our heads,  
 To every ear in every land  
 (Though meek ears only understand)  
 He speaks as He speaks.

Alas! wherefore persecutest thou me?  
 "Thou had, ye no to love should be  
 With your own endless woe  
 Know, though at God's right hand I live,  
 I feel each word ye reckless give  
 "To the least saint, say."

"In your ear my brethren lie,  
 Not willing ye should be bereft  
 "Of writing on your forehead  
 "The nearest of all things, make  
 "A drop of water for love's sake  
 "To the least saint, say."

"If ye be sure, be sure, is stored  
 O by those gentle tones and dear,  
 When Thon hast said of our wide earth  
 Thou only hope of souls.  
 We're not to see our own eyes  
 But in the thought of Jesus find  
 What every thought controls.

As to this Apostle's heart  
 Thy lightning flashes, that his heart  
 Sees the awing fire,  
 So teach us to thy shrine to fly  
 Our hearts, and let us live by day  
 In inner blaze and higher.

And as each mild and winning note  
 The pulses that round the heart thrills  
 (When the full strain is over)  
 Letting linger in its inward ear  
 That, though taught, the heart near,  
 Love's lesson more and more.

So, as we seek our earthly road  
 To the day the heart is over  
 In our memory's store  
 Christians! behold your happy state:  
 Christ is in these words, and in this  
 "Make much of your dear Lord!"

## WAR.

Brutal aid in deed and word,  
 With callous heart and hand of strife,  
 How live I kind my own eyes  
 Plying the flail and monstrosity tread,  
 Whose harvest field is human life,  
 Whose seed is the life of man.

Quenching, with reckless hand, in blood,  
 Sparks kindled by the life of man,  
 Open gulch or secret sin,  
 From the loathsome of the dead  
 The holy earth enter!

Oh, by the widow's eye distress,  
 The orphan's wailing, the mother's  
 Virtue struggling in its accused  
 By the lost dream of the world,  
 And the pained souls that people it,  
 Let us be blessed, the heart fill  
 The Paradise of God's power,  
 Basking on its life's river.

Let Christian hands no longer bear  
 In triumph on the cross of war,  
 The foul and bloody, and the cruel;  
 No more the purple wreaths prepare  
 To bind and stain the earth;  
 No Christian tongue his praises swell.

## Education.

My Dear Brother—How often and with what  
 confidence in his efforts must you can  
 understand his mother tongue without studying the  
 Latin language! The former, it is said, is to a  
 great extent derived from the Latin, and as we  
 expect, it is demanded, to apprehend the  
 meaning and feel the force of a word, unless we  
 are familiar with it. It is, however, not necessary  
 to know the Latin to understand the English, and  
 any such demands, with what assurance they  
 may be urged.

How much the English tongue is indebted to  
 the Latin for the elements of which it is com-  
 posed, the following statements from an elevated  
 source may assist us in determining. In the  
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which none can hear without attention and re-  
 sponse—are ready to exclaim, Better English than  
 the Latin, and so forth. You would be dis-  
 pleased with it. I feel on this subject.  
 I feel, however, the necessity of referring, as  
 far as I can, to the general doctrine of this  
 language.

## SABBATH BREAKING.

In my fond of seeing a game of nine  
 pins, and a hand of cards, I was  
 One Saturday afternoon I heard the bells  
 tolling and the pins falling, and walking in  
 saw two gentlemen looking on playing. As  
 I was near sunset, they concluded the  
 game, promising to finish the other game  
 on the ensuing morning.

"Nine-pins on Sunday," thought I. "It  
 is the business of every man to assist in  
 purifying society. I like that young man's  
 look—I speak to him. Approaching him  
 I am unacquainted with you, sir, and, if  
 you will allow me, will introduce my-  
 self."

"With pleasure," he replied.  
 "My name," continued he, "is Smith."  
 "And mine," he said, taking my hand,  
 "is Smith."

"My object, sir, in speaking to you, is to  
 say to you if you really intend to play nine-  
 pins on Sunday."

"Certainly!" "Why not?"  
 "Because," said I, "that day is set aside  
 for other purposes."

"My mother," continued he, "replied he,  
 appearing annoyed; "their only difference  
 is in their names; and what I do on Sat-  
 urday and Friday, I'll do on Sunday. I  
 don't believe the Bible, and therefore don't  
 care for it."

"I would not reason with you as to the